

THE 1608/2840

# CHARACTER AND DIGNITY OF AN **Old Disciple.**

Occasion'd by the Death of  
**Mr. JOHN FAUKES,**  
Of Henly in Warwick-shire,  
June the 12th, 1709. Aet. 85  
Exemplified in the Life and  
Death of Holy JOB.

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By Jos. PORTER.

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JOB Ver. Ult.  
So Job died, being old and full of days.

LONDON:  
Printed for N. Cliff, at the Golden Candlestick  
the Lower End of Cheapside. 1710.



1608/2840.

TO THE  
Relations and Friends of Mr.  
J. Faukes, who desir'd this  
Edition.

TWO Things I was requested to commend to you, as the last, and dying Advice of your good old Friend.

The first was, that you would all cultivate a good Understanding among your selves, and live and die in Love and Peace: That no Differences in Religion, which will make no Difference at the great Day of Judgment, should heat, and divide you now.

And that you would take all Care to prepare your selves for, and by no Means to allow your selves in the Neglect of that great Ordinance of the Lord's Supper, which is the Sum of all Ordinances, and of all the Gospel, and so the great Badge of Christianity. This was also the dying Advice of your dear Redeemer; and is the most earnest Request of

Your very Affectionate Friend,

And Servant,

J. PORTER,

BOOKS Printed for N. Cliff, at the  
Golden Candlestick in Cheapside, near  
Mercers-Chappel.

**A** Sermon for beginning the Morning-Lecture, Octob. 17. 1709. by John Humphry.

A Practical Discourse of Secret Prayer, on Mat. VI. 6. with an Appendix of God's answering Prayer. By John Barret, M. A. Minister of the Gospel in Nottingham.

*Horæ Lyricæ*: Poems chiefly of the Lyrick Kind; in Three Books. 1. Sacred to Devotion and Piety. 2. To Virtue, Honour and Friendship. 3. To the Memory of the Dead. By J. Watts. The Second Edition, with very large Additions.

A Funeral Sermon preach'd at Nottingham, occasion'd by the Death of that faithful Servant of Christ, Mr. John Whitlock Senior, Decemb. 8. 1708. With another Discourse partly upon the same Occasion, at the same Place, the Lord's Day following, Decemb. 12. 1708. By John Barret, M. A.

A Confession of Faith made at the publick Ordination of Tho. Bradbury, London, July 10. 1707. with an Exhortation to Minister and People, By John Shower.

Readiness for Death urg'd from our not knowing the Time of it. In a Sermon occasion'd by the Death of Mr. Norwich Salisbury Junior, who was kill'd aboard a Merchant Ship near Gravesend, by a Cohorn, on Friday the 22d of October, 1708. By Tho. Bradbury.



## Character and Dignity

### Old Disciple.

JOB XLII. v. 17.

So died Job, being old and full of days.

**T**hese are the last Words of the Book, and of the *Life of Job*. The Book of *Job* is one of the most ancient Records in the World; and the *Life of Job* one of the most eminent Instances of true Piety.

The Words are a sacred *Epitaph*, compos'd by the Spirit of God, for that choice Saint and Servant of God.

So died Job, being old and full of days.

A very abrupt, but a very emphatical Sentence. A very excellent Composition, comprehending much in a few Words. In which we

we have an Account of the *Life* and *Death*, and *Name*, and *Age* of *Job*; and all accen-  
ted in a most elegant Manner. *So died Job,*  
*being old and full of days.*

In the General we may observe that,

Gen. *The Life and Death, the Name  
and Age of the eminent Servants of God,  
are worthy of particular Remark, and the  
most serious Regard.*

The great God hath a peculiar *Concern* for the Memory of his *Saints*; and therefore it is most becoming that it should be preserv'd in the Church of God. The Names of *many* are recorded in the *Word of God*, and the Names of *all* in the *Lamb's Book of Life*: It is a Thousand Pities therefore that they should be forgot by Us. Precious are their *Lives*, and precious are their *Deaths*; their *Lives* are precious on Earth, and their *Deaths* are precious in *Heaven*: Precious are their *Names*, and precious is their *Age*; their *Names* are an Honour to their *Families*, and their *Age* to *Religion*. And all this is exemplify'd in *Holy Job*. *So Job died, being old and full of days.*

Prop. I. First, We have a tacit Account of his *Life*. The Spirit of God having related the History thereof, especially of the latter Part of his eminent *Life*, concludes; *So died Job*. Having led such an excellent *Life*, so he died.

died. So he lived, and so he died. Two Things occur here worthy of our Observation.

1. He is a good Man, and his Name worthy to be recorded, that lives well. That's a poor Devoir that's paid to God when the World, and Sin, and Self can be serv'd no longer. Some explain the last Words thus, *full of days*, i. e. having fill'd up his Days with Duty and Seriousness. Not having wasted 'em in Sensuality and Worldliness, nor trifl'd 'em away in meer Impertinencies, but fill'd 'em up with serious Godliness: *Having served his God, and his Generation.* A Vain, Empty Life is a Poor, Mean, Unmanly, Unchristian Life; but a Life fill'd up with Devotion and Usefulness, is a truly Noble, Rational, Divine and Heavenly Life, worthy to be recorded in the Annals of the Church of God.

2. A Good Life makes Way for a Good and Comfortable Death. So he lived, and so he died. To live well, and die well, compleats the Christian, and perfects our Conformity to Christ. As a Man's Life is, such commonly is his Death. It can scarce be suppos'd, that he that lives ill should die well, without some extraordinary Appearance of the Grace of God. He, however, is the Man whose Name is worthy to be recorded, of whom it may be truly said, after a holy and religious Life, *so he died.*

This

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This was the proper Character of Job. He was Humble in Prosperity; Patient in Adversity; Constant in Temptations; Mighty in Prayer; Religious in his Family; Reconcileable when injur'd; Serious in his Repentance; Fixed in his Faith; and truly Wean'd from the World. *So he lived.*

1. He was *Humble in Prosperity*. A rarel Man! most excellently accomplish'd! The loftier Gales of Providence are too apt to drive us on too fast. It is hard to be exalted in the World, and retain a Humble Spirit. But that good Man had well learn'd this hard Lesson. He was Great in Gifts, Great in Grace, Great in Estate, and yet as Humble as if he had nothing. *Tho' I were perfect (saith he) I would not know my Soul.* A very humble Expression from so great a Man. He was plac'd among the Chiefest of Saints, and fitted for the Highest of Angels, and yet lies in the Dust, as the meanest of Creatures.

2. He was *Patient in Adversity*. The Apostle commends him, as the choicest Instance, *James 5. 11. You have heard of the Patience of Job.* His Holy Soul had its just Poize and Balance. Adversity is very apt to sink our Spirits, and to draw forth very indecent, and unadvised Expressions. But this eminent Saint of God was a perfect Master of his own Affections. Of whom, besides Job, may it be said, *In all this he sinned not, nor charged God foolishly?*

ly? No one was ever more afflicted than Job, and no one ever bore Affliction better. It was mighty Force that drew out any thing like Impatience: And *a Man of Patience must be a Man of God, who is a God of Patience.*

3. *He was Constant in Temptations.* Neither the Triumphs of Prosperity, nor the Rebukes of Adversity, damp'd his Zeal. He was true to his Principles to the very last. It was not only his Resolution, *Whilst the Breath of the Lord is in me, I will hold fast my Righteousness, and will not let it go,* Job 27. 6. but his Practice too. None except our dear Redeemer, was ever more try'd, and none besides Him ever more Faithful. Abraham freely offer'd up one Child, but Job All. Can we suppose our selves under his Circumstances, and our Spirits not shrink? and We ready to say, *Alas! Master, what shall we do?* It may be fear'd what Job's Wife advis'd him to, *Curse God and die.* Violent Storms have thrown down the strongest Buildings; but the Man of God stood firm, like a mighty Mountain. Poor Leaves quickly fall, and Rotten Fruit is easily blown off, but that Tall and Deep rooted Cedar abides the fiercest Blasts: And you know, *He that is faithful unto the Death has insured to him a Crown of Life.*

4. *He was Much, and Mighty in Prayer.* He had the Spirit of Prayer. He was one of the

Three Worthies that could take Heaven by a Holy Violence. *Noah, Daniel, and Job, Ezek. 14. 14.* who, if any in the World, could prevail with God. What was said of a Great Praying Saint, was true of *Job*, *Quod voluit potuit*. He could have what he pleas'd of God. God directs *Job's Friends*, *Job 41. 8. Go to my Servant Job, and He will pray for you, for Him will I accept.* Praying Men are choice Friends: They are God's Friends. A Praying Heart is preferable to the Eloquence of Angels. *Praying Souls can never want Blessings long.*

5. *He was very Religious in his Family.* Religious Families were the first Churches of God in the World: And Religious Parents and Masters the first Priests to God; yea, High-Priests to God, and Types of Christ. And what are they less now than the very Pictures of Him? Such a one was *Job*, of Exemplary Piety; a very Tender Relation, and much in Devotion. His House was like the House of God, a House of Prayer, *Job 1. 5. Thus did Job continually.* This was his daily Practice. Mightily concern'd good Man was he, for the Souls of his Children and Family. The Loss of Souls is the greatest Loss in Families, and the Salvation of Souls the Riches of Families. Oh then, *What a Happiness in Families is Religion in Families!*

6. *He was Reconcilable when injur'd.* He needed neither to be forc'd, nor entreated to Peace.

Peace. He had learn'd to forgive readily : A Lesson very few have learn'd much of. God gives him this Commendation, *My Servant Job will pray for you. q. d.* " I know him, he " will pass by all the Injuries you have " done him, and readily befriend you with " his Prayers. Which he so freely did, without any Hesitation, Estrangedness, or Rebuke, that God is wonderfully pleas'd with him, and puts a Remark upon his forgiving Spirit, as the very Occasion of all his future Advancement. *Job 42. 10. When he pray'd for his Friends God gave him twice as much as he had before.* A Forgiving Spirit is a truly Noble, Divine, and Christian Spirit, much above that of a Man, the very Likeness of God himself. Herein was Job an eminent Type of Christ.

7. *He was Timely and Sincere in his Repentance.* He had all the Properties of a true Penitent. *Verse 6. of this Chapter, Wherefore I abhor my self, and repent in Dust and Ashes.* He abhorr'd both Sin and himself for Sin. He was broken for Sin, and he was broken off from Sin. He repented not meerly when dying, and he could sin no longer, but whilst living, and remote from the Grave. His Repentance was not forc'd by the Fear of Death and Wrath ; but free, from a Sense of the Evil of Sin, and the Greatness of God : Yea, he liv'd and dy'd Repenting. He is but a poor

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Penitent that only repents when his Summons is given to the Bar of God, and Justice has made its Seizures. *This did not Job.*

8. *He was Frequent and Serious in his Devotion.* His Worship was as Flames and Raptures. He pray'd as one Divinely inspir'd. He repented in *Dust and Ashes.* He was *Early* at his Offerings. The Word of God relish'd as his *Necessary Food.* With profound Adoration *he blesseth the Name of the Lord,* even when he left all, *Job 1. 20.* He attended as one that had *not only heard of God by the Hearing of the Ear, but had seen him with his Eyes,* and beheld his Greatness. Duty seems to have been his very Element, which the corrupt Suggestions of his dearest Relations could not alienate him from. *Rare and dull Devotion is but a poor Indication of a Good Man.*

9. *He was Fixed in his Faith.* The Grace of God was the *Strong-hold* of his Soul. He utterly disclaim'd Self-dependance, and as positively maintain'd his Dependance upon God. *I know my Redeemer liveth* was Life in Death to him. *Tho' he slay me I will trust in him,* was his Manna in the Wilderness. *If I was Righteous yet would I not answer, but make my Supplication to my Judge,* was his humble Plea at the Bar of God, *Job 9. 15.* Not his own Righteousness, but God's Mercy. The Grace of God in Christ is indeed the best Plea a Believing Sinner can make.

This

This was the Old Divinity, as Old as Job.

10. *He was truly wean'd from the World.* As a Righteous Pilgrim he pass'd thro' it with a Holy Indifference. He liv'd above the World, as a Man of another World. Thus some explain those Words *full of days*, i.e. being filled with Days. He had enough of the World, and was truly willing to leave it. Worldly Men are so giv'd to it, that they can hardly part with it, unless sometimes amidst Troubles and Disappointments they seem free to leave it. But Job amidst Plenty and great Enjoyments was willing to resign all. The Experiences he had had of the Sweetness and Fulness of a better World, as well as of the Vanities of this, disrelish'd Earthly Things, and rais'd his Desires to Heavenly. He had his Fill of this World, and only waited to be fill'd with a Better. *Deus solus sufficit ad præmium.* He was satisfy'd with the Creature, and only waited for the Fulness of the Creator. *Thus he liv'd.*

*Prop. 2.* And as he liv'd so he dy'd. His *Death* was as Remarkable and as Eminent as his *Life*. By the way We may observe Two Things.

1. The Best of Men must die. Grace secures from Eternal, but not from Temporal Death. It hath pleas'd God there should

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should be some Remains of the old Curse, to put us in Mind of the Evil of Sin: But all is over-rul'd by the Grace of God, and the Curse turn'd into a Blessing; and Death it self made the Way to Heaven. The Best Men must die, that is, they leave this troublesome World, and remove to a better.

2. It is a great thing to die well. It deserves an Accent, *So he died.* It is hard Work to die, but harder to die well. *Job* was a mighty Man, who had learn'd to live well, and so die honourably. He dy'd both Great and Good: In Favour with God and Man: He dy'd in Peace, being ripe for Heaven: Having finish'd his Work, he gladly resign'd his Soul into the Hands of his God; and left behind him a hopeful, happy Family, and a good Name. *So died Job.*

1. *He died truly Great and Good.* Rich in Substance, and Rich in Grace. It's a poor Commendation that a Man dies Rich, it is somewhat to Purpose, if he dies Gracious, and full of good Works. It's but a mean Thing that a Man dies Learned, a great Scholar; but is truly Honourable, if he dies a Great Christian; and mostly so, if he dies Great in Goodness, and Great in Estate, and Knowledge too. *Thus died Job.* O happy World, if Great Men were all Good Men! Like the Sun in its higher Orb they would enlighten the World round about: Who, for want of Grace, are

are like the Sun in Eclipse, that darkens all. Great Men, by Reason of their Influence, take many along with them either to Heaven or Hell. Job was a Great Good Man. *So he liv'd, and so he dy'd.*

2. *He died in Favour with God.* He had a mighty Divine Testimony, *My Servant Job.* A Noble Character! *He need not fear dying, that dies in the Arms of Divine Love.* I had a Thousand Times rather die Beloved of God, than a Favourite of the Greatest Princes. I infinitely prefer what is said of Lazarus, *Job. 11. 11. Our Friend Lazarus sleepeth,* to all the Titles of Pride in the World. May I be but worthy to have wrote on my Tomb, *He whom Jesus loved is dead,* and I have enough.

3. *He died accepted and honour'd of all Men.* All his Friends and Acquaintance blessed him. He was admir'd Living, and lamented Dead. To die undesir'd is to die under a Blast, to be twice dead, pull'd up by the Roots. *Thus did not Job die.* There were those that could follow his Hearse weeping. “ My Dear Gracious Father! My “ Dear Good Friend! My praying Rela-“ tion! My Soul's Dear Friend! This Good “ Man that pleaded the Cause of the Wi-“ dow, that supply'd the Wants of the Poor! “ Ah! this Holy Man of God! What a “ Blessing is removed from us! What a “ Loss have we! He is gone who was a  
“ Happy,

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" Happy Instrument to me and mine; I  
" have Reason to bless God for him. The  
" Chariot and the Horseman of *Israel*!

4. *He died in Peace*, without wracking,  
tormenting Fears. He was as willing to  
go, as Death to take him. He laid him-  
self in his Grave as a wearied Man in his  
Bed: *Having served his God, and his Generati-*  
*on, he fell asleep.* So he died, without any more  
ado. He found no Difficulty in dying. *Those*  
*that live well need not fear to die.* Oh what a  
true Friend is a true Conscience upon a  
Death-Bed! 'Tis hard dying when Men  
know not where they are going. *Animula,*  
*tremula, blandula quo vadis?* faith a Great  
Man, and a Great Sinner. Ah! poor trem-  
bling Soul, where art going? But *Job knew*  
*his Redeemer liv'd*, and therefore he could meet  
Death with full Satisfaction. " Welcome  
" thou of the Lord. *Amen, even so come*  
" *Lord Jesus.* Now let thy Servant depart in  
" *Peace.* 'Tis easie dying when God and  
Conscience are reconcil'd.

5. *He died Ready for Death.* He drop'd as  
ripe Fruit from the Tree. His Work was  
done when Death came. It's very fearful and  
dangerous dying when one's Work is undone,  
or ill done, or half done. " The poor per-  
plex'd Conscience cries out, what shall I  
do! I dare not die yet. As a Great Prince  
upon a Death-Bed, *Jam cozor mori, qui*  
*nondum cepi vivere,* Oh! what must I die  
before

before I have begun to live! But it's sweet dying when the Accounts are freight, and all Things in Readiness. Such may welcome Death, "Death do thy Work, for I have done mine : I wait for thee, for my Peace is made with God ; I have nothing to do but to die.

6. *He died and rested with God. So he died,* that is, so he went to Heaven, and step'd from the Troubles of Time to an Eternity of Happiness. Thus the bright Star set on Earth, and rose infinitely brighter in Heaven. So he went from Blessing to Blessing, to Eternal Blessings ; from Prayer to Praises, to Eternal Praises ; from a Plentiful Estate to Everlasting Fulness ; from Kind Friends to Glorious ones : Thrice Blessed Change!

7. *And left a Hopeful and Religious Family behind him.* He was serious in his Family, and God bless'd him with a serious Family. Blessed indeed ! A Family to keep up his Name, and to keep up Religion. *He left his God among his Children.* He left 'em with a well-grounded Hope of meeting 'em again in a better World. How freely may a Godly Parent die, who leaves a Godly Race on Earth to serve his God, and to follow him, to be his Glory for ever. *So died Job.* Some Question hath been made, how God bless'd Job in his latter Days with twice as much as he had before, when the Number of his Children was the same ? To which an easie Return may be

given, *viz.* his Children were so much better than the former, that he had two in one: *Good Children are indeed double Blessings.* Their very Names imply as much, *Femina*, *as bright as the Day*: *Kezia*, *as sweet as Spice*, *as Cassia*: *Keren-happuch*, *the Horn of Beauty*, Powerful and Charming Beauty. The Glory of their Virtue, and the Brightness of their Graces seem principally intended by these Names. *Job* left a Religious and United Family. There was a perfect Agreement among 'em, tho' the Daughters were left Co-heirs with the Sons, v. 15. The World that rends in Pieces Hundreds of Families, created not the least Jar here. *Job's* Children were compleatly One, One in Grace, and One in Affection.

Lastly, *He left a Good Name behind him.* And a Good Name is a great Treasure. It's rather to be chosen than great Riches. So he died; but not wholly, He liv'd still as to his Reputation, who being dead yet speaketh.

*Prop. 3.* Which is the Third Thing the Spirit of God records, his *Name*. So died *Job*. The Word *Job* is thought to imply *Enmity*. He was a Man hated, envied, and oppos'd. A Man whom the World hated, but God loved; to whom Satan was an Implacable Enemy, but his God his Friend. *This is his Memorial.*

We may observe, that God is very tender of the *Names* of his Servants. The Spirit of

of God hath recorded Job's Name both in the Old and New Testament. Every thing is dear and precious with God, that belongs to his Servants. He is particularly concern'd for the Honour of their Names. How carefully doth the Spirit of God distinguish between *Judas* the Traitor, and the other Apostle, *Judas* the Brother of *James*, *Luke 6. 16.* lest any Reflection should eclipse the Glory of so Good a Man. And were not the Names of his Saints under the particular Regards of his Providence, and Grace, they would all be blasted by the virulent Breath of Sinners, to which they are continually expos'd: But *God careth for them.* Their own Honour and the Credit of Religion doth very much depend upon their Good Character; and for these Reasons their Names should be recorded.

1. *That their Memories may be honour'd.* It hath always been esteem'd a great Happiness to have one's Name in the Annals of Men: Greater Honour have all the Saints of God, whose Names are in the Registry of the Grace of God; and they deserve to have an honourable Mention in the Histories of the Church of God. Their Names are embalmed, not so much for their own Preservation, as the Memory of their Persons and Holiness. *Solomon* compares them to *precious Ointment*, which perfumes the Place where it is pour'd forth. The Names of the Righteous are an Honour both to their Persons and Families;

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and will last to the Day of Judgment, that their very Persons may be known and honour'd, who were Men renowned in their Day for Serious Godliness. So died Job : " This is that Job that there was none like him in all the Earth, a perfect and upright Man : This is that Job, that Man of Patience, who when he was exercis'd with the greatest Severity blessed God, and sinned not in all, nor spake foolishly : This is that Man of Grace, and Prayer, of whom God himself said, *My Servant Job will pray for you, for him I will accept.*

2. The Names of Saints are to be recorded, that Religion it self may be certified. Religion is not a meer Fancy ; there have been truly Great and Honourable Men that have been zealous for it. It's commonly objected, that it's only a few ignorant and silly People that are easily impos'd upon, that make ado about Religion : *Which of the Rulers have believed on him ?* As Great Men as any have been on Earth have been mighty Vouchers for it, and seal'd it with their Blood ; have spent a long Life in it, and thought themselves honour'd by it. Such was Job, the *Greatest Man in all the East.* A Man of true Sense and Reason, Wisdom and Learning, Estate and Honour, who liv'd up to his Religion, and suffer'd for it. Religion hath had its Mighty Heroes, whom We need not be ashamed to follow : Its Renowned Jobs, Old Veteran Disciples, whose

Age

*Age* as well as *Names* have been a Credit to themselves, their Families, and the Church of God.

*Prop. 4.* Which is the last Thing observable in the sacred Epitaph, the *Age of Job*, being old and full of Days? 'Tis a meer Rabinick Conjecture that it was 210, because God gave him twice as much in the latter Part of his Life as before: He died very old. And his *Age* is a great Evidence that this is one of the most Ancient Histories. One or Two Things We may observe here.

1. That *Old Men must die*. Years can be no Plea against the Arrests of Death. It's no Wonder, that Leaves fall in Autumn. Young Men *may die*, but *Old Men are half dead*. They cannot be far from the Grave. They are most nearly related to Dust: As one says, they are next a-kin to the Worms. Youth may have some Prospect of Life, but Old Age can have none, but of the Grave.

2. *The Names of Old Disciples deserve to be blazon'd*: This was the Character of Abraham, that he died in a good Old Age, Gen. 25.8. Laurels, Trophies, and Monuments, are a just Debt to Good Old Generals. To those that are truly Serious their very Age adds both Honour and Happiness.

1. 'Tis a Great Honour to be an Old Disciple. Antiquity adds much to the Glory of Religion. It is a Crown of Glory. Every one values

values an Old Friend, and God puts a double Estimate upon his Old Disciples. The Old Gold is the choicest Treasure. Religion of the longest Continuance in Families and Persons is the Brightness of their Glory. Like the Glory of the Sun that hath always shone; Yea, like the Glory of Heaven it self that is Everlasting. The Spirit of God puts that Gloss upon *Mnason's Name, Acts 21. 16.* an Old Disciple. So died Job being Old, both as to Years and Religion. A Saint from his Youth up, and a Double Honour shall such have in the Great Day of the Lord; when it shall be publickly proclaim'd, "This was an old Disciple; I had a whole Life's Service from Him: For Scores of Years I had his Heart, and the best of his Devotion. This was my Good Old Faithful Friend and Servant."

2. 'Tis a Great Happiness to be an Old Disciple. What Evils are prevented by Early Seriousness? whereas the Sins of Youth are oft a Disgrace and Burden to Old Age. What Ease, and Peace, and Comfort may Old Disciples have upon their Death-Bed! How sweet is it to reflect upon a whole Life spent in Seriousness! 'Tis even Life in Death: And what remains but a double Weight of Glory?

*Application.* And now to apply all both to our selves and this present sorrowful Occasion,

1. But what need I add more than only to commend to You such a Life and such a Death

as Holy Job's. So live, and so die and live for ever. And need I use many Arguments to press such a Conformity, which is in its self all Argument? I shall therefore only observe to you Two Things.

1. That We find in Scripture Remarks fix'd upon the Life and Death of very Good Men, and very Wicked Men. In the 2d of Kings 1. 17. 'tis said of *Abaziah*, So he died according to the Word of the Lord. A Wicked Son of a Wicked Father, of a cursed Race. So he died, a wretched Idolater, under the visible Marks of the Divine Displeasure. In the 2d of Chron. 21. 19. 'tis said of *Jehoram*, So he died of sore Diseases, without being desired. A Wicked Son of a Good Father, a vile Apo-state, that dy'd under the severe Rebukes of God, and the just Censures and Condemnation of all Men. " Is he dead? farewell him: No one hath Reason to mourn: No great Loss: Had he dy'd sooner, it had been so much the better: He's gone to his own Place, where he deserves to be."

Now pray judge You which Character is the better, which Lot the more desirable, that of Holy Job's, or this of these wretched Sinners. What Report do You desire when you have left the World? He liv'd and dy'd a miserable Muck-worm, a Loose Debauch'd Sensualist, a Formal Carnal Hypocrite, or a Humble, Holy, Heavenly, Praying Saint and Servant of God? Choose you which you would have.

2. One

2. One Thing more I would observe, than the Time Job liv'd in; was a Time of great Darkness. And shall one so Early, before the Dawnings of the Gospel, be so Eminent for Holiness without our Light and Means; and We under the clearest Dispensation, with the choicest Helps, be Poor, Mean, and Indifferent Professors? He a Tall Cedar, and We with the best Cultivations poor Shrubs? He a Bright Star, and We poor Glow-worms? Is this to the Honour of the Gospel? Shall We be content to be thus out-done? Let us not only strive to equal, but if it may be, exceed former Ages; adorning the Gospel in all Things.

2. And to conclude all, It would be easie to accommodate much of what hath been said to this present sorrowful Providence: But such was the Modesty of the Deceased, that he desir'd me not to commend him, but Christ, and Grace, and Duty to You. And I observe many of you are before hand with me in the Application. *Thus died our Good Old Friend.* But chiefly because the Spirit of God hath directed me to contract the Praises of the Dead, I shall think it enough to say, *He died, being old and full of Days.* And I heartily wish as much may be truly said of You and Me, when We have finish'd our Course. *He liv'd and dy'd a Friend of God: Having liv'd a truly Religious Life, so he died.* Amen, and Amen.

F I N . I S .

